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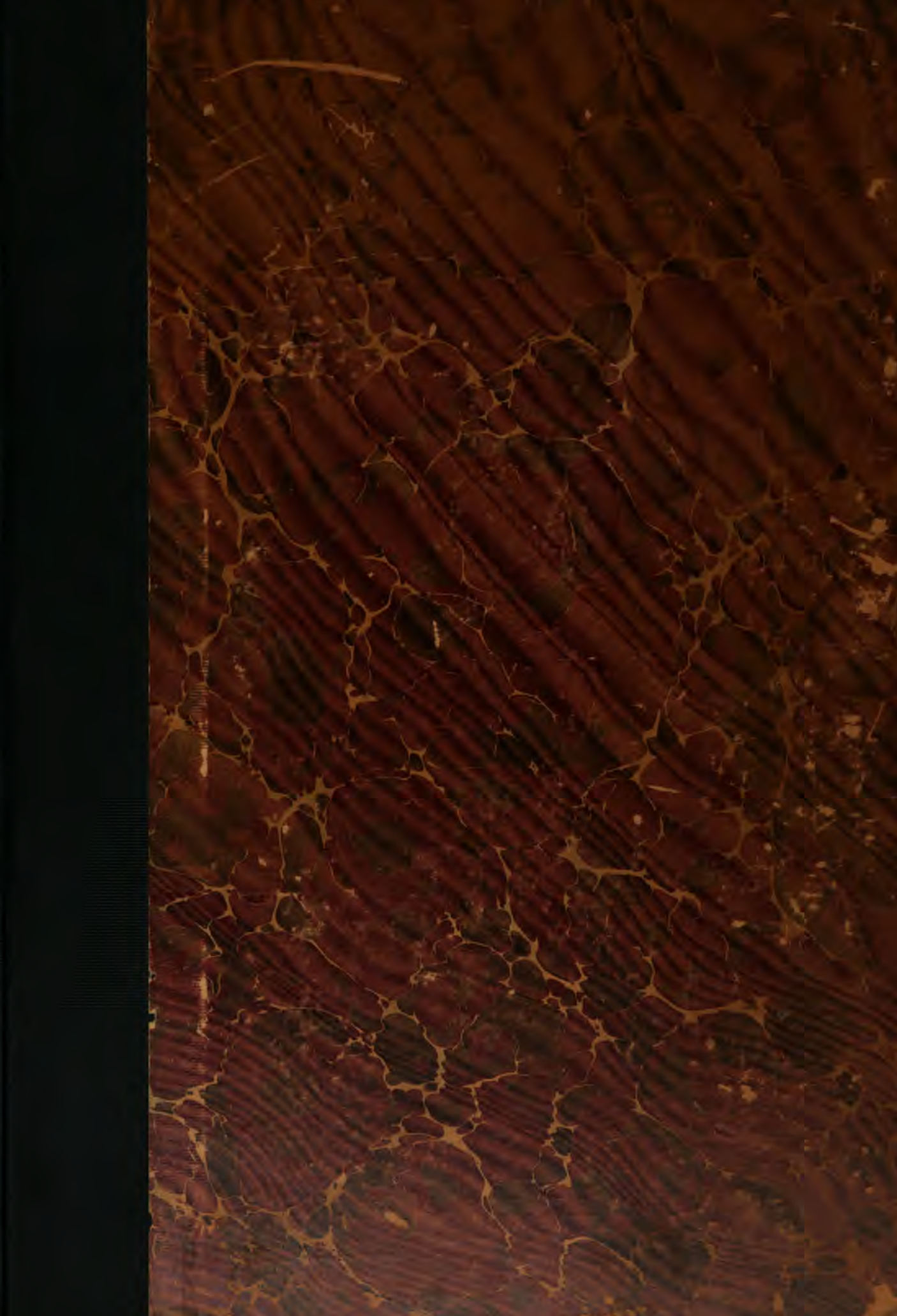
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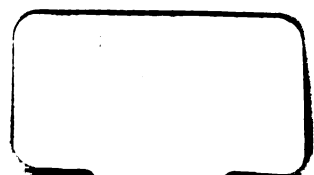


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FROM

The Author

27 Oct. 1899



mg. 399.5

AMERICA and GREECE

TREATISE

BY

C. N. MANIAKES, D. L.

Acting Attorney General
of the
Supreme Court of Greece
(Areopagus)



ATHENS

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1899

*With the compliments
of*

C. W. Maniakes D. L.

Acting Attorney General
in the Supreme Court of Greece (Areopagus)

America and Greece

Athens 10th of September, 1899.

Respected Sir !

The benefits which the Greeks derived from the noble and benevolent exertions of the great American Nation of United States are innumerable.

Americans endowed by nature with a warm heart, and inspired by the noble history of Hellas, as narrated by its incomparable authors, hailed with delight the glorious resurrection of Greece in 1821. Since that time Greece has discovered in the United States a great Patron, who pitied her misfortunes and succored her needs.

After the end of the bloody struggle, the ideal of Grecian liberty was intrusted to a frail bark ; this bark is the Greek Kingdom of today.

The Greeks are brave sailors and they could continue their dangerous voyage under lowering skies ; but the waves of the ocean of the various opposite and rival interests becoming day by day greater, augmented the danger ; lastly, unexpectedly, rose a powerful storm, and the bark was considered for a time to be in the last moments of its existence.

The bark is saved and continues its perilous course. But the poor sailors are now exhausted ; it seems they are in need of any advantageous encouragement which they expect from the citizens of the United States of America, who have had a great experience on the dangerous waves of the oceans.

This is the reason which gives me the courage to dedicate my work to Your Honor, the Great Guide of American citizens.

May therefore, Respected Sir, this my unworthy offering to your Excellency, who patronizes the freedom of the mind, meet with your indulgence if not approbation.

Such is the prayer of your most humble and obedient servant.

CONSTANTINE N. MANIAKES

Acting Attorney General
in the Supreme Court of Greece (Areopagus).

TO THE HONORABLE

WILLIAM MCKINLEY

President of the United States of America

THANKSGIVING

THANKSGIVING

THE GREAT AMERICAN FEAST

THE last Thursday of November of each year, which happened to be yesterday, has been consecrated by the President of the United States of America as a solemn national feast, and is called «Thanksgiving Day». Citizens of all religions are summoned by a solemn proclamation of the President to celebrate, and to thank on this day the Lord, in their churches, for the benefits which they have enjoyed during the year. At the conclusion of the divine service every one makes a contribution in aid of some philanthropical object ; each according to his means, the farmers giving a portion of the products of their farms.

Now commences the festival in the homes of all classes of society. No family table is deprived of good food, and of a kind of sweetmeat called *Mince pies*, which in America replaces the English *plum pudding*. The families whose means are not abundant, practice a strict

* Note :— From the daily Acropolis, of Athens, of Nov. 25 and. 26, 1898.

economy for some time previous to the festival, in order that the thanksgiving table shall be appropriately furnished. Thus yesterday, the 12/24 of November, every household in all the large territory of the forty-five States of America, including seventy-seven millions of inhabitants, was praying and feasting.

All the people most willingly comply with their President's request, as one and all feel the need of offering thanks to the Lord for the public and private benefits they have enjoyed, and very justly :

Now, in the United States of America the citizens find themselves in the agreeable situation of acquiring by their labor, easily, all that is necessary for a comfortable life. Their exertions are not vain labor, but have lucrative and useful results.

Prosperity in America is not the exclusive privilege of certain classes. Every diligent man, helped by the state, is able to acquire, easily, what is necessary for the support and comfort of himself and family ; thus all, by their combined efforts and mutual aid, succeed in furthering the progress of science and the cultivation of fine arts.

From the time when the right of the strongest ceased to prevail in America, the selfish whims of government finished, and the equal rights of every citizen before the law was proclaimed, from this time solicitude of the government was directed towards every class in the commonwealth : schools, well regulated, taught citizens how great and powerful is a man if he learns to fear God, to love his neighbor as himself, and to work with skill and profit. From this time great cities, and small towns of great importance, peeped out as by enchantment ; many morasses were drained ; dense forests were opened ; highways and long roads were laid out ; communications were rendered more easy and economical by the construction of immense railways ; discoveries and inventions of all kinds ensued ; art and perfect instruments revealed the mysteries of Nature ; and the descendants of

the educated Americans find now at their service a large capital, stored by their fathers and forefathers, — capital which permits them by their labors, aided by mutual efforts, to get wealth far superior to that of many other nations.

On the virgin soil of the plains of America, a hundred men, aided by powerful machinery produce, within a few months, sufficient grain to feed ten thousand persons a year. Now the improved means of cultivation are known to everybody ; and while the forefathers of the Americans of our day were obliged to use a hundred square kilometres in order to secure, with hard toil, the means of existence for the family, the present American reaches the same end with but little fatigue, and requires but a limited tract of land. Climate is no longer a hinderance to the satisfactory results of his labors ; where the sunheat is not effective the result is produced by artificial means.

On the plains of America, which otherwise would not produce an abundant harvest, owing to frequent drouth, the labor of 500 men for eight months of the year, secure the means of existence for 50,000. On the boundless plains, where the eye of man cannot reach the limits, the plow, the reaper, and the threshing machines now work with military exactness and diligence without any loss of time. Extensive cultivation is the general rule, which takes the soil as found in its natural state, without attempting to improve it ; and when it produces all the wheat it is capable of producing, it is abandoned and other virgin soil sought, which is also abandoned in turn.*

There is also in America the small cultivation in which machinery is also called to aid. This kind of Agriculture is used principally in the

* This happened in a very few cases years ago, but the American farmer has long since turned his attention to fertilizing his land, making it more productive, in some cases, than it was in its natural or virgin state.

highly cultivated and limited places, the enriching and improvement of which obtain thus the most abundant crops. Thus it increases every year, and produces wonderful results. Machinery replaces manual labor in the preparatory practices ; and this machinery improves the land so much as to promise for following years almost double production.

It did not take Americans long to understand that agriculture cannot progress without industrial establishments. As soon as one industrial establishment appears, there follows others of different natures to an endless extent, each one helping the other; and owing to the competition invention comes to assist the stimulation which ensues, and as a consequence the most wonderful results follow, as for instance, a hundred men can prepare cloth to clothe ten thousand people. Science, industry, theoretical and practical knowledge, inventions and the control thereof, mental and manual labor, thoughts and manufactures occupy the inhabitants of the United States, and their wealth increases daily.

Education or mental training is not a privilege belonging only to certain classes, but benefits all. One can trace to this fact the reason why there are so few judges, policemen, prison-guards and executioners ; so few laws and civil clerks ; and in time of peace such a small standing army—not exceeding 25,000 men, which is sufficient for the wants of a population of seventy-seven millions, the law-abiding feelings of the people not requiring a larger military force, and very seldom any cases of serious public commotion transpire.

In America the community is considered as a whole, the interests of all being considered as a single individual, personal interests being combined. Machinery and utensils are considered as being for the benefit of all, and not for the sole profit of certain individuals. All are free for inspection, and no secret production exists.

Destructive self-interest in politics is not the rule in America. But, what is « destructive self-interest in politics ? » That is not a difficult

question to answer. It is always like the invisible worm that gnaws the tree and prevents growth or vigor. The results of its hidden and infernal work appear and prosper only in accidental communities, where men do not live together animated by mutual esteem and common interests ; — in communities consisting of men working exclusively for their individual interests—for their egoistical advancement, to which they offer, as incense, the gains unlawfully obtained by deceit, thus sacrificing the community in which they live and the nation which they rule. But in communities where such egoistic principles predominate, where the destructive self-interest in politics rules, how is it possible for laws to act, however perfect they may be ? How is it possible that there can be morality and justice ; a strong clergy, army or navy ; good police and gendarmes ; honest custom house officials ; trusty and beneficial banks and limited societies ; well-filled public treasuries, or other good establishments ? Many such establishments exist and flourish in the United States of America, and on their foundations is based the progress of that country. In communities, however, where political self-interest rules, such beneficial institutions are changed into poison, and become traps for the laborious and virtuous citizens who seek by the sweat of their brow to live and maintain their families. Consequently, I demand, how is it possible, in communities guided by self-interest only, that scientific agriculture and other industries, can be developed, and fine arts advanced ? Because, to obtain improvement and prosperity they must be free from every selfish tendency and egoistical end.

The development, progress and power of the United States of America are in proportion to the cares and toil of each member of the State. This miraculous phenomenon proves as true the opinion of the wise. This opinion is, that no nation has received from nature any intellectual gift in preference to the others ; because nature distributes everything equally, and in just proportions to all. Also, the United

States has arrived at its present condition in consequence of the love of labor and the virtues of their members.

Every day the American displays marvelous progress. His intelligence and industry seems to be always in proportion to his wants ; his great desire for cosmopolitanism, and his love of duty developes his mental and physical talents, fitting him to be the best in the position in which he finds himself. In time of peace he is, a diligent and able agriculturist or a skillful artisan ; in war, and without special training, an incomparable combatent—and in naval battles the bravest fighting sailor.

Equally great were the members of the ancient Grecian states, and for that reason those states arrived at their celebrated state of perfection. Their citizens, as are the Americans now, urged to noble deeds and sentiments only ; and the application of these noble sentiments formed the foundation of their constitution. Under the shield of such states, whose principal mission was the united action of all individuals in the aim to reach the hight of national greatness, arts and sciences flourished to such an extent that now, long after the end of that magnificent epoch of the past, its brilliancy by Divine decree remains fixed in the firmament as a model for the progress of the all world. It now lights and warms the people of the United States, who by their daily increasing endeavors will succeed at last in establishing peace throughout the world ; that is to say, perfect equality and brotherhood among men, combined with many states united in one principal state. America had also bad times ; but its gloomy horizon became clear when appeared that noble man *Washington*, to whom was given the highest command, as to one able to know exactly the needs of his country and the means of defending her interests. His modesty was on a par with his skill and bravery, and his virtues excelled the powers of the most eloquent orator. When opportunity presented itself—when it was necessary, the intelligent farmer exhibited great political capacity and became a great general.

From the moment of the disagreement between England and her American colonies, Washington was convinced that the cause of his country was righteous. During his long administration political parties, misfortunes, antipathies, traitors, errors, weak public conditions and the personally displeased assailed it, causing sensibly bad conditions in the country at times, nevertheless his faith was not in the least shaken. During such disheartening days, though stricken with grief for the failures experienced, he said : « I cannot but hope and have faith in the judgement of the people that at length they may rise superior to all prejudices. Foolishness and bad conduct may sometimes lead us astray, but I am convinced that we have prudence enough to return again to the right path before we are destroyed. »

It was sufficient for the great teacher of America, the divine Washington, to conceive an idea, and after ripe consideration to decide whether it was right, and then nothing could prevent the realization.

No great man has ever suffered such trials as were endured by Washington, either struggling or governing ; but in all of these trials he showed firmness and undaunted constancy, and did not give way to the positive demands of the people when he thought that by yielding he would endanger the interests of the country.

Washington, as soon as he resigned the government at the end of the war, returned to his agrestic life, which, as he said, is the most pleasant of the different kinds of life, it being honorable and agreeable, and to the prudent profitable. Washington was never controlled or led by a political party, and his fellow citizens having nominated him as the chief of an undoubted impartial whole, they fulfilled a true work. Such was Washington ; and his wise home and foreign policies became models for his successors, and proved immovable foundations for the greatness and progress of the United States.

Such constitutions as he advocated are not vain allurements or

dead letters ; because from them are framed statutes that encourage the citizens by the protection of their liberties, through control of government, including such laws as those which control the election of the members of congress, establishment of jury tribunals, the rights of public meetings, and the control and protection of common interests, thus contributing greatly to the welfare of the citizens of the United States.

But *our* nation, governed for more than half a century by a constitutional system, remains in a perceptible decline ! But why is it that other nations under similar constitutions flourish and prosper ? Why, under such a beneficial constitution the horizon of Greece does not display those brilliant colors which in the Greek of old were revived in incomparable phantasy, prototype, and wisdom ; unequaled industry, laureled bravery, and all the other virtues which now decorate other constitutional states, which are proud of their civilization and progress ?

Where is the famous Athens ? Where is Sparta ? Where are the other glorions Greek cities of old, so beautiful and grand ? Where is the parliament of Areopagus, and the wisdom of its members ? We see no where, in our day, any celebrated legislators or philosophers ; and yet, for all that, it is no fable that at one time Greece produced renowned generals, admirals, artists, poets, and the bravest warriors.

After many centuries under a heavy yoke, the soil on which had fallen the noble oak of antiquity was watered, in the beginning of the present century, by rivers of Christian blood, which revived the roots of the oak and they grew again ; but unfortunately there were myriads of mosses and parasites attached to its trunk, and these offsprings of a long servile life sucked during seventy years all of its sap, the top withered, the trunk dried up, decayed and fell. Thus the ideal of Hellenism must be considered as buried under the ashes of the blood that flowed from brave warriors in the late inglorious war ; and a great

disgrace now weighs down and covers with deep mourning every Greek and Philhellene heart. Although the oak has decayed and fallen, life has not ceased to exist in its roots. The permanent life that has never been lost, is the Greek race. It will revive as soon as it will awaken and understand that the independence which it gained by battle, beginning in 1821, is imaginary and not real, because it is deprived of real liberty. According to Hegel, «truth and liberty are inseparable».

The Ottoman conquerors, who during many centuries dominated Greece, at last left its soil, but independence did not follow, because at this time there reigned in Greece another despot, incomparably terrible and cruel. This despot is the internal enemy of Greece, and is *Poverty* and her daughter *Political Self-Interest*. The Ottoman conqueror during centuries respected the rights of the Greek people to their religion and family ties ; but the internal enemy of Greece respects nothing, and if he is not conquered in good time, and banished, the Greek name will disappear to be known only in history, and that in a very short time. Oh ! where is Hercules ? Where is Theseus ? And where are the other celebrated heroes who could destroy the monster which contaminates all, and threatens the total destruction of the nation ?

The enemy is powerful, and requires for its destruction a great fight - a greater fight than all past struggles, because this internal enemy of Greece, besides the devastations caused until now, has left seeds of corruption that may become more fearful and destructive than the microbes of the plague.

To exist and flourish a nation must have citizens that are virtuous, and that is difficult as long as they are afflicted by poverty. « Be rich and you will be virtuous », says the practical Englishman ; and as the old Greek philosopher said : « Χρὴ ζῆτεῖν βίον, ἀρετὴν δὲ ὅταν ᾖ βίος ἡδύς : » First ask for bread, and after for noble actions ». To such precepts does the great English nation owe its glory .

This nation has suffered a great deal on account of the high price of bread, which leaves no residue from the earnings of toil. Industrious laborers, on account of the rise in prices of the most necessary articles in life, are hungry and shivering, and receive no attention.

What should be the plan of the campaign against the internal enemy of Greece ; and what are the causes of the moral and economical bad conditions of the Greek nation ? are questions which we shall examine later, in a special essay, so that after the exact exposition thereof, the opinions of others may be given on the subjects. According to my opinion the person who shall be able to design the proper plan of the indispensable or unavoidable war of the Greek nation against its internal enemy, and devise the means to apply the necessary reforms successfully, will be the greatest benefactor of the nation, and will be honored as was Moses, who delivered his people from slavery under Pharaoh.

In finishing our discourse let us come back to the Americans. They, as we have said, have enough saved from their earnings to give to philanthropical establishments of America, and so their thanksgiving to the Lord becomes more acceptable. If such a festival was to be established in our country, in what way should we be able to contribute to the aid of the poor ? The answer is not an easy one, but I may propose the following, taking in consideration not the privileged classes, but the general population. The citizens cannot have other savings than those which they were able to save from the popular cheap trains of the railways from Athens to Phaleron and Piraens.*

In specie only the commercial people can contribute as follows :

* An irony.

a) From stock for the value of which is exported yearly the sum of 4,131,223 drachmas.

b) From products of cattle for which yearly is exported about 9,299,707 drachmas.

c) From the import of cereals and other agricultural products 31,734.986 drachmas.

d) From the import of timber of the value of 7,274,611 drachmas.

e) From the import of cotton and cloths of the value of 26,383,070 drachmas.

f) From the import of sugar of the value of 3,755,375 drachmas.

g) From fish stock imported about 5,288,069 drachmas

h) From paper imported of the value of 1,908,724 drachmas.

And of some other imported articles, the value of all of which amounts to the sum of 140,000,000 drachmas, and more. These sums of money unfortunately come out of the country and fall heavily upon the consumer.

It cannot be denied that we are poor, but it does not follow that we cannot annually celebrate such a festival as this American one. If we do have such a celebration we shall learn from it what public and private blessings each of us enjoy in this life, and especially during the year last past.

The Americans are Philhellenes, and they showed it by their acts both at the time of the war for our independence, and at the present day ; always sympathizing with Greeks. Let us pray then, although from afar, for them and with them, that their great plans be accomplished ; and let us thank God that the miasma of destructive self-interest in politics does not predominate in that blessed country.

Dr C. N. MANIAKES.

Athens, Greece, Nov. 13/25, 1899.

ATHLETIC EXERCISES

AND

THEIR EFFECT UPON THE HUMAN RACE

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PHILOSOPHERS have likened the human race, in a certain measure, to an orange tree bearing buds, blossoms and fruit ; the fruit being first green, then half-ripe, then golden, successively through many phases, until it reaches maturity. Then it would be absurd to demand that a bud become an orange without passing successively through the different transformations and changes ; or to complain that the orange was not produced directly. Such a demand upon nature would be really an extravagant one, as demanding a miracle.

What art, or, in other words, what combination of forces other than that of experience, sagacity, instruction, example, persuasion and coercion, can change for his profit man, which has no other results than the completion of his incomplete phases ?

Man as soon as separated from the plastic hand of nature, is in

possession of latent powers, and therefore must develop himself, and assume this ultimate harmonious coloring which sheds on him brilliancy and grace ; and thus become the second creator of himself.

The principal means of the gradual development of man is gymnastics. Health, longevity, amelioration of the human race ; increase of bodily and mental powers ; private and common wealth, are his positive results.

The history of ancient Greece furnishes us with irrefutable proofs of the force of the following principle : that a complete human intellect can only exist in a body that enjoys flourishing health and robustness. And to obtain such good results our ancestors established the Olympic Games.

The institution in Olympia of the games relates to Ephatus of Elis, in 776 B. C. Coribus of Elis was the first victor whose name was inscribed at this epoch ; and from this time was established an official catalogue, in which was inscribed the names of all those Elisians who showed the greatest excellence. In these games the Spartans and other Greeks took part from 720 B. C. until gradually, in the middle of the 7th century B. C., they became panhellenique, and continued as such until 383 A. D. when the last feast took place.

The games consisted of all the exercises which were capable to render men more courageous, more intrepid, more intelligent, more sensible, more strong, more laborious, more prompt, more supple and agile ; and prepared them sufficiently to exist in all inclemencies of weather and varieties of climate ; to meet bravely every misfortune in life ; to conquer with ability all difficulties ; to encounter with contempt all dangers and obstacles ; to fight indifferent to the numbers and strength of the enemy ; and, particularly, to render notable services to the Republic to which they belonged, and in general to humanity.

Beauty, virtue, and bodily vigor were admired, while deformity,

ill-temper and cowardice were regarded with contempt. These principles explain the great importance which the ancient Greeks attached to exercises in the gymnasium, where were perfected their fine bodies.

These athletic exercises were of two kinds. One kind was intended for children, and the youth, and the other for mature men. All these exercises were in proportion to the powers and skill of those who devoted themselves to athletics; the severest trials being reserved for the professional athletes.

Every Greek, independent of age, was constantly assiduous in the school of athletics (palestres). At the end of their gymnastic lessons, during their youth, they continued to exercise themselves in their riper years, on purpose to preserve their bodily vigor and health. Gymnastics were not only considered an essential part of education, but they were classed as a branch of medical art. The arena was consecrated to Apollo, the god of medicine; and the athletic professors took the title of doctor.

When the time drew near for the Public Games, those who intended to compete went through the preliminary training in private, and afterwards in the gymnasium of Elis, during the thirty days which preceded the games. The prizes consisted of crowns of wild olive branches.

Thus did the ancients prepare the combatants, not only by proper training, but animated their zeal and excited their emulation by offering honors. Thus the victors took the Greek name of Olympianiques (victors in Olympic Games). They were crowned with laurel, and conducted in procession before the people, with palms in their hands. Other honors also followed; there were dedicated to them triumphant odes, and statues were reared in their honor. On their return to their native cities their entrance was conducted with solemnity, seated on a chariot drawn by four white horses. A place of honor was reserved for

them at all the public spectacles, and they were declared free from the payment of taxes. At Sparta the Olympian victors partook of their repasts in the Pretanium, and gifts of money were made to them.

By these means, and by the odes of Pindaer, the names of the Olympianiques were immortalized, and the Olympian Games enjoyed universal celebrity. Similar estimation, and the reward of virtue in general, were the principal causes of the intense love of labor shown by the ancients. On account of this the Greek Republics are cited as models, as much for political excellence as for the arts and sciences. Gymnastics was then the strongest factor in the culture of the citizens of the ancient Greek Republics. The divine Plato was an athlete ; and by a coincidence his name recalls the breadth of his shoulders. Artists received the inspiration of their work in the exercises of the athletes. The Greek legislators were singers ; the Greek heroes sacrificed to the Muses ; and the Greek philosophers to the Graces. Thus Gymnastics is the science which tends to harmonize the movements of the body with the developement of the intellectual forces.

The study of music also had a part in the education of citizens of the Greek Republics. Hellènes considered music as an universal language, the study of which, like mathematics, prepared the way for philosophy. In this golden age no means were thought more efficacious in inculcating the principles of morality and the love of virtue than the cultivation of music. The reason is natural, because the elevation of the sentiments seek analogous sounds, on purpose to form a language worthy of them. The Pythagorians cultivated music on purpose to excite the heart to accomplish praiseworthy acts, and develop the love of virtue.

The philosophers of antiquity pretended that the human soul was an intangible harmony, and believed that by an appreciable harmony they could restore the intellectuality, that is to say, the texture of the

primitive essence of the soul. According to such principles was cultivated the moral state of the ancients ; and thus the most abstract conception of their minds, under the chisels of the sculptors, took beautiful forms, and became lovely and charming images which exalted the mind.

And architecture is itself a harmony ; it is to say a collection of regular lines picturing surfaces and solid bodies, and in consequence producing real music.

Modern architects who have learned what is beautiful, and who have perception of it, receive a divine inspiration from a sight of the Parthenon. Many have studied the Parthenon but none have been able to understand it. Its mechanism surpasses all the knowledge and opinions of every architect respecting its construction. Such a miraculous architect was Ictinus, the constructor of the Parthenon. All the remains of ancient architecture, and all the inimitable works of the fine arts, are symbols ; and symbols are according to Heggel, signs of other things, but of such a nature that in their substance they contain all that they should signify. Water and fire, in the sacrament of baptism, signifies purification. The remains of ancient art are the symbols of the indisputable superiority of the genius of the ancients.

According to the predominant opinion of wise men, no people have received from nature privileged intellectual gifts superior to all others ; because nature has equally distributed between all such gifts ; therefore the Greek republics achieved the highest point of their greatness only by the love of labor, the virtue of their citizens, the superiority of their genius, and their inimitable fantasy. And all that was due, in a great measure, to gymnastics.

If these republics did fall, it was not because their foundations had been undermined, but because, it seems, nothing is susceptible of a continuous and endless progress, and because they had reached its cul-

mination. Thus all the great edifices fell in time, with all their artistic ornaments ; the sagacious town of Minerva (Athens) fell ; but perhaps Sparta, which was totally devoted to the virtues, remained longer in a flourishing condition (?).

This perfect system of life was not all lost to man ; its substance and splendor, according to Divine order, was preserved to posterity during centuries in the heavens, as a model of progress to all the world, on purpose that a day will come when all the people of the universe, animated by the same sentiments, will guaranty fraternity between themselves, and make all of the world a unique republic.

Many nations perceive this splendor, which instructs and guides them like the star of the magician, and they feel the advantages which can be derived from it. But it is not so with us, the modern Greeks ; we, the descendants of the eternal masters of humanity, unfortunately cannot see this splendor—we have lost the power of sight. Our sluggishness, for seventy years, has produced the pernicious consequences of atrophy of our organic system. And the inertness of the circulation of our blood has caused weakness of the brain. This is also the cause of the physical decadence of all our organic powers. the lethragy of our intellectual powers, the weakness of our muscles, and our blindness ! Do you hear me, *fellow citizens* ? If you are asleep I shall imitate Demosthenes, who seeing the magistrates asleep while he was pleading in defence of an accused, and knowing that on the appreciation of his argument depended the life or death of his client, to awaken them he related the fable of the shadow of the ass.

But it is not necessary for us to act thus, as we are all the accused, and not judges ; and it is requisite to show you facts and not fables, which, if you have not steel-guarded consciences, will amuse you instead of annoying you.

I have received positive information that the Universal Exposition

which will be opened in Paris in 1900, will surpass in taste and majestic grandure all previous industrial displays. Every commercial nation of the world has already formed commissions in Paris, whose duties are to provide necessary arrangements for the proper placing of the articles to be exhibited. The most distinguished architects and engineers are occupied, with zeal and dilligence, in the construction of artistic edifices. The public buildings which are destined to receive and display the exhibits of fine arts, are to be preserved as a testimonial to the genius of French architecture. The noble French people will not forget on this occasion to make memorable their ancestors, and to express their gratitude to the founders of that glorious nation. Thus at the entrance to the Exposition, to the left of the Champs Elysses, will be erected a most artistic building, in which will be exposed all the historical relics of France. All the peoples of the world will be gathered at the exhibition of 1900. There will take place the competition of manufacturers, artisans, and merchants who represent industrial riches, and who are, in a word, the nerves, sinews and bones of their nations. Happy will be the people who shall gain the highest distinction in showing the natural and artificial productions of the their country,—its agricultural products, its manufactures, its inventions, its industrial works. Such nation will occupy, by right, the first rank, and will be known in all the marts of the world.

The United States of America have shown particularly very great enthusiasm in their acceptance of the invitation to take part in the Exposition. The electric lighting of the whole exhibition has been undertaken by them. The machinery which will furnish the necessary power for this purpose, will have a force equal to 30,000 horse-power. A vast space has been conceded to the Americans for the erection of the necessary buildings for their exhibition ; and besides that an additional

space, particularly for the placement of their electric machinery and display of electric apparatus.

To attempt to describe the different preparations which this privileged people are making for the exhibition, would make this article an undesirable length. I will confine myself to stating that an American company, the Cyrus McCormick Co., of Chicago, has asked for a space in this Exposition of 1012 square feet (180 metres) on which to erect a superb hall in which to exhibit its agricultural machinery. At this international contest America does not wish to show inferiority in any way, and she has the firm conviction that she will be more successful than any other nation.

As for us, the descendants of a people who formerly held the first place among nations, for industrial and agricultural progress, what place shall we occupy in this universal concourse, where not only great nations will be represented, but also small ones will take part? Perhaps in order to justify our indifference, it may be objected that we are wanting in material resources. It may be so, but is not this an occasion on which it would be possible, with little fatigue or perspiration, to become able to present a commendable role in the Exposition in competition with other nations? It is necessary to examine this question, as it is of great importance, and is in immediate connection with what has gone before.

At Paris, during the Exposition of 1900, will be continued, under the Presidency of Viscount de La Rouchefaucauld, the Olympic International Games, which were re-inaugurated in Athens in 1896. Viscount de La Rouchefaucauld will follow in the general direction of the Games, the regulations established by his Highness the Crown Prince, in the reunion at Athens. It has been decided that the magnificent forest of Vincennes will be the site of these Games.

At the beginning exceptional importance was attached to athletic

sports, and a committee composed of the most important and notable persons, was constituted on purpose to prepare convenient and comfortable places for the strangers.

Before all an American Athletic Society will take care to be properly represented in the Exposition. This society is called «The Amateur Athletic Union», and comprises 400,000 active members. One of the objects will be to demonstrate before the united people in the Exposition, an indisputable proof of the important results obtained by the people of the United States, in scientific regulation and developement of the natural human powers, and American bravery. Observe in what terms the President of this Society, Mr. Henry McMillan, expresses his ideas to Mr. Thomas W. Cridler, Third Assistant Secretary of State : «The ultimate object to be placed before the assembled nations in the year 1900, is substantial proof of the great strides made by the people of the United States in the science of physical culture and the developement of American manhood».

According to my particular information, the principal object of this Society is to show at this re-union of international emulation, the perpetual proofs which the Americans have produced by gymnastics, relative to the education of nature, teaching order and discipline ; and also to demonstrate clearly that their representatives are the first athletes of the world—superiors of all—in foot races especially. And this progress, from what epoch does it date ? This progress began only twenty-five years ago. Before the War of the Secession education in, and a systematic teaching of athletics did not exist in America ; although at this period there were in England great societies for athletic sports.

It is not easy to designate when the first movement for such evolution began in America. But a long time ago it is thought that the principal motive of the athletic education of the youth, was the distress and torments of the military discipline which every young man endured

during his martial life in the war of the Rebellion. It is also undisputed that the principal protectors of this important branch of education of the American youth, are those who during their young days fought in defense of their flag, serving their country and distinguishing themselves in battle. It follows from what we have said, that gymnastic exercises will be the principal characteristics of the nineteenth century. The exercises were inaugurated in Germany, then spread to Sweden, England, and the United States, and to all the Latin countries. It is plainly seen that the efforts made in the direction of promoting athletics were not without satisfactory results.

Athletic sports, as Americans characterise them, do not tend exclusively to the developement of the physical powers of man, as maliciously considered, but they also have a civilizing scope and this scope is a brotherhood between the youth of different races and nations. Besides that, they are the most efficacious means of dissipating distrust. They are the international consecration of ties of friendship and sympathy, and their aim is the establishment of universal peace.

Great praise is due to France for her noble and superhuman efforts tending to realize her civilizing intensions ; and the marks of sympathy expressed by the world are just and sincere declarations of their feelings. But with what regret must this noble nation observe that Greece alone remains in the background of the international concourse, and has not realized what was expected of her ? All the world, I believe, knows the part which the French army and navy took in the struggle for the independence of Greece. It is equally well known that the maintenance, in favor of Greece, of a fleet in the Mediterranean, and the despatch of an army to the Morea increased the public debt of France 100,000,000 francs. Moreover it is known that at the time when the independence of the Hellenic people was proclaimed, France contributed by her efforts in obtaining the enlargement of the frontiers

of the new state, without which her existence would not be assured in the future. Besides all that, France guaranteed the loan of 60,000,000 francs ; and she was the first nation to found an archaeological school in Athens ; and recently, jointly with the other protecting powers, prevented the greater part of the Kingdom of Greece from falling back into the hands of ancient oppressors ; and, finally, the efforts and sacrifices made by this noble nation to procure the independence of the countries of Minos and Rhadamanthus are fresh in the memory of all.

The idea of Hellenism shows more prominently as its contemporaries recede from view. It is also imperative that means should be found to cure these sick people, in order that the value of the name of Greece be raised to its proper level. The Greek is by nature a marvel. His mind and love of labor are in proportion to his wants. The desire of glory, and love of duty develop his powers, and gives in every one the form and measure of his position.

But at this moment we are attacked by the terrible evil of poverty, and its companion, personal interest in politics. And many of our citizens live at our expense in prisons.

It may be that «self-interest» in politics exists in America, but if it does, it is not so deadly as with us, is only a passing illness which can be easily cured, and perfect health restored. In passing I may mention that it is otherwise in America. As the President of the United States usually nominates as ministers specialists, for every branch of the service, who are neither representatives or senators, and who have not the privilege to attend the sessions of Congress as members ; but only before the committees of the chambers can they submit and support their proposed laws. I will not pretend that there are no vices in the United States, but I will say that there are many virtues there, which

counteract all bad effects ; and the actual prosperity of all that country is a symbol that clearly indicates its vigor in every respect

If with us, men who do not belong to the chambers are appointed mini-tres some journalists compare them to beggars ; and he who wishes to succeed in the election of deputies, must beg of the electors, receiving them in his residence, visiting them in their homes or meeting them in places of public resort ; and by showing them in different ways his liberal disposition. Elections cost a great deal of money and loss of time in Greece ; and what is the compensation for all these sacrifices ?

But, why are the chambers dissolved ; and in what way will the new chamber differ from the old one ? What are the programmes of the candidates ; and what discussions take place to aid the people in finding the means to obtain a cure for the moral and financial maladies that exist ; and which the electors as mandators, should issue to their servants, the deputies, to support in the chambers ? But at present, is the struggle for election in favor of principles or of persons ?

In terminating this article, I express the hope that the existing chamber will learn from experience, that the cure of the moral and financial maladies of our nation must commence, without a doubt, with the systematic and perfect instruction of the youth, in favor of which a great part of our budget must be devoted. Of what nature must be the system of these instructions, and by what means will the necessary funds be found for this purpose ? Will be the subject of a special treatise which will be published in due time, when our fellow-citizens will be provoked into each expressing their opinions on the subject.

I am convinced that efforts of all Philhellenes will be completely crowned with success, if they will be able to find the necessary capital for the founding of municipal schools which will be fundamental seats of instruction for both sexes, in gymnastics, music

and the indispensable elementary knowledge of manual arts. The courses of lessons in music will form the conservatory of all Greece. The organization will be complete and perfect, so that henceforth this gift of nature will not be discovered only among the children of the classes privileged by fortune.

I desire that in these courses of lessons in music, there shall be a competition between the two sexes, whatever their social position may be, as it is not possible to determine without this, where the musical aptitude necessary to form a talent exists. If a legislative measure establishes such a system of education in all Greece, it should be obligatory for all. Undoubtedly this would cause the suppression of all private schools and conservatories ; and undoubtedly by these means the realization of all desires of Hellenism would be obtained : and the day would not be far distant when with a pure and serene heart we will worship the Lord in our churches, and our souls will be elevated to a third heaven, where we shall hear the praises of the Lord by the cherubins and seraphims, that is to say by the great choruses composed of our children, who will represent in this world the angels of the next. Then religious teachings will fructify in our hearts and realize the best actions, for the greatest glory of our Celestial Father.

Such ought to be, according to my opinion, the basis of a new political programme of all sensible citizens who love their country. This done, it will be easy to obtain the cure of our sickness, «self-interest in politics», and the di-infection of this deadly miasma. I cannot describe in this article the most efficacious method of obtaining the cure of this morbid state. This will be the subject of a special treatise.

By such labors and incessant care, it is possible to see the arrival of the day of national resurrection ; and let us hope that those

who in the future will visit the new Greece, will have the satisfaction of seeing existing communities endowed with ancient virtues ; communities as prosperous and remarkable as the ancients in the vigor of their bodies, in the arts and sciences, and in wealth public and private. I hope that they will see that we are no longer under an international control, nor living on charity *from one or the other* ; and that at last we have understood that our country contains great treasure undeveloped, sufficient to support and maintain, as in ancient times, a great population ; that we have ceased to kill ourselves with the voting balls, granted to us by a beneficial constitution, which we, ourselves, have changed to a poison and to a pestilential plague. I hope the visitor to the new Greece will see, with great pleasure, our hospitals without patients, and our prisons without prisoners. I hope that they shall see our houses no more in mourning because of poverty, but centers of comfortable Christian life ; and decorated with continual joy and happiness, testifying that we are worthy descendants of our glorious ancestors, and meritorious members of a moral community ; that in place of personal monuments, is erected a superb monument adorned with emblems of justice, religion, and the true cosmopolitism ; capital punishment abolished ; and in place of those abominable machines for the purpose of execution, we show the instruments of the useful arts

PRACTICAL MEANS


OF AN EARLY REGENERATION OF GREECE.

THE AMERICAN SYSTEM

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THE AMERICAN SYSTEM

FTER the foundation of the small Greek Kingdom of to day numerous patriotic societies were formed, some of which availed to excite public opinion to such a degree that the Government was compelled to engage in war with Sultan against whom the Hellenes triumphantly fought in 1821.

The result of this rash enterprise was unfortunate, drawing the attention of the sincere friends of Greece to the present deplorable condition of the country.

According to the opinion of some, the principal evils which the Greek Kingdom suffers result first, from the defective organization of the army and navy ; secondly, from the bad administration of the other branches of Government They have reached this conclusion : that the chief cause of our national disorder is self-interest in politics, a

circumstance which becomes worse every day, attracting a great number of parasites whose incapacity is an obstacle to any solid basis upon which to found a stable and efficient Government. What accentuates these evils is the contrast of the present declining state of Greece with other similar small nations which undoubtedly make progress and improvement. We are advised therefore, to address ourselves to the pressing necessity of calling together a national assembly whose function will be to take the necessary steps to remedy these evils, and to promote in other ways the public weal.

According to my opinion, to learn the necessary measures for the betterment of the Greek Kingdom we must beforehand diligently examine the real causes of her decline.

Well, what is the real cause of our decline ?

Political Economists declare that it is impossible to consider a poor nation as civilized, and that a rich nation never becomes barbarous or unworthy of a national existence. It is impossible to find in history a poor nation in which flourished the fine arts and sciences. The age of Pericles and Pheidias—when Athens was the great centre of art and literature and civilization — was the most prosperous epoch of Greek commerce, as the age of Petrarcha and Raphael was of the Italian commerce.

Wealth is almighty and can cure many evils. Wealth enthroned Venice upon her thousand islands and converted the marches of Holland into golden fields of fruit and grain ; the same rule applies to the United States of America, a model nation now in the forefront of Progress. Eminent scientists, artists, soldiers, admirals and generals, as well as famous statesmen, abound only in states distinguished for the possession of great wealth. The reason is, not that a poor man may not become great, but generally speaking, that merit needs the support of wealth for its application and success.

It follows, therefore, as an infallible conclusion, that as long as Greece continues to remain in this miserable financial plight, it will be unable to accomplish any real good ; and if our army was defeated in the last war with the Turks, it happened not because it was brought face to face with a larger number of the enemy, but because it had to contend with a more formidable enemy in the rear. This enemy more terrible and powerful, because internal, was the poverty of the nation.

This inquiry helps us to diagnose the illness, the cause of which, we assert, is self-interest in politics.

The end of the Greek-Turkish war did not witness any change for the better in our condition, because the spirit of the patronage in our public officials and, consequently, the lust for public offices among our fellow citizens, have continued unabated. Therefore we are confronted with the crying necessity to undertake another war, this time against the internal enemy, a war that will be greater and more dreadful of all the previous wars of Greece.

Experience has proved that our military preparations have been in vain, as well also as our sumptuous establishments of public instruction and national administration. It then behooves the framers of the budget to appropriate the corresponding sum of money to the systematic, practical and perfect instruction of the youth.

A sound and vigorous youth whose body has been developed by healthful gymnastics, whose soul has been moulded by appropriate instructions will become ingenious, sensible and skillful. He will acquire sufficient knowledge and love of industry and the productive arts, to contribute to the substantial upbuilding of our nation.

Such an education will profit all and the worth of every individual will serve as a shining example, and will soon be reflected in the character of his fellow citizens. The nation will also be benefited, because such a system will teach all to direct their efforts to a common end. The

harmonious concentration of individual efforts in the public good will have as a natural consequence that nobody will in future dare to insult us with impunity ; that we will be no longer treated as spendthrift children, and will not covet alms from Tom, Dick and Harry among the nations. Our efforts will not then be limited and barren, but will be eventuated in works really productive and useful. Then only we will exploit the hidden treasures of our country which up to this, owing to our ignorance and inactivity, have not been sought.

With such a system only can the Greeks hope to arrive at such a point of perfection as to have a proper sense of their destiny, and thus not remain content with chasing rainbows, and the consciousness of a good work, done for the Fatherland, will be their reward, not money or favor or office as the gift of a successful candidate.

This will be the epoch of a revelation which the egoistic mind little forecasts, and the necessity of which the youth in his inexperience is unaware.

It is proper time to recognize that only a new, strong, instructed and well organized generation will be capable to realize the hopes of our ancestors, who with rivers of blood and incalculable sacrifices founded the Greek kingdom of today. We must persuade ourselves that only in the new generation will appear men having the capacity to see very far ; in short, patriots whose only aim and ambition will be to promote, with their utmost power and at every expense, the interest of their common country.

Therefore, the step for our regeneration is a uniform and perfect instruction of all Greeks in the common schools at the expense and under strict responsibility of the State, and such instruction must commence from the 6th and continue till the 13th year of age, inclusive.

Such principles are evident. The satisfactory results of them are so

many that it is not easy to enumerate them. Their application can raise the nation to a worthy and respectful position.

In America it is a fundamental principle that the instruction of the people in the elementary branches must begin at an early age. In the common schools the State furnishes its citizens with courses in physics, chemistry, applied mathematics, etc., so that after this elementary study the young men become fitted not only for the industrial arts, but also for every practical work of life. And if the young man wishes to obtain a more perfect education, the State supplies him with all the necessary means.

I don't doubt that to such a system the United States of America owe their prodigious greatness and their incalculable wealth. And the application of such a system is the only means of an early regeneration of Greece.

Hellenism was obscured for a while but never obliterated. It asserted itself magnificently in the insurrection of 1821.

The misfortunes of the new Greek kingdom gave occasion to its enemies to assert that after the conquest of ancient Greece the various barbarous tribes, that poured down from the northern climates into helpless Greece, corrupted or absorbed the ancient Hellenic blood.

This novel and fantastic opinion broached by the German Falmerayer was immediately attacked on patriotic and historical grounds, and lastly very convincingly by Reverend Daniel Quinn in his excellent work « *Education in Greece* » (Washington Government printing office 1897).

The various struggles of the Greeks for independence, culminating in the successful insurrection in 1821, prove that they not only have a title to be considered descendants of the ancient Hellenes but also are to be esteemed for their own sterling virtues and high natural intelligence.

There are many circumstances which explain the reason for which the Greek kingdom of to day remained up to this in the background of

States, and why other like States have progressed from the very moment of their founding, and seemed to be aided continually by favorable winds !

According to my opinion the principal reason is that Greece has an enemy, among others, which is hidden in its bosom, and this internal enemy is « the selfinterest in politics », an enemy more dreadful than all others.

The internal enemy is powerful and, to be exterminated, it is necessary to have an army selected from the new generation, well and systematically educated ; for such an education could provide all who love the Hellenic race.

Roman Emperors after they totally subjected Greece respected the country to which the Roman Empire owed its greatness, and they continued to regard as an honor to show, with much expense and solicitude, their wish not to permit to be extinguished the light which as a magnificent Star illumined humanity The example of the Roman Emperors was followed by many European princes and Philhellènes during the Othoman despotism. (See upon this subject the aforesaid work of Reverend Quinn).

America after its many sacrifices in favor of Greece in 1821 , did not cease to manifest up to now, an interest in the well being of new Greeks. For a long time an American school in Greece was supported entirely by the Archæological Institution of America, and by private contributions.

According to the testimony of Rev. Quinn, of all the archæological schools at Athens, the American School of Classic Studies is dearest to the Americans, and its work has been such as to make them feel proud of it. It was founded by the Archæological Institute of America, and is under control of that Institution. Soon after the founding of the Archæological Institute in 1879, its members began to feel that on account of

making research in the old classic lands, special measures should be taken to permanently establish some means of carrying out such investigations. The land thus favored was Greece.

The school at Athens was established in the year 1882. The founders of the school did not limit its scope to archæology, foreseeing that although most of the best work done would be in archæology, yet many a young college graduate might profit much by a year's philological and historical training there in the very centre of old Hellenic life. After a few years of existence the school became prosperous enough to warrant the erection of a house adapted to the needs of the school.

Since that time, says Rev. Quinn, American archeological or classical students and scholars visiting Athens have found at the foot of Lykabettos an institution that they may take just pride in. They find there an excellent library, adapted especially for the study of the art, topography, epigraphy, language and literature of Ancient Greece. They find a small knot of young, enthusiastic men and women who find the highest delight in delving, now by book and now by spade, into the marvellous life of that people who has been the civilizers of the world. The school is under the direction of Prof. Rufus B. Richardson, who by continuous residence in Greece, and by unbroken application to scientific work there, will bring about the best results that are possible.

The Americans have made important excavations at Sikyon, Thorikos, Ikaria in Attica, at the Heraeon near Argos, at Eretria in Euboea and elsewhere.

But all these philellenic measures of Americans are not sufficient.

Greece after the struggle of 1821 did not become really independent and free. A new despot took possession of her and prepared very soon new chains more galling than those of the Turks.

This new tyrant, it is to say, the self interest in politics, is the secret enemy of Greece who does not permit that scientific agricultural know-

ledge be diffused in Greece, and while the value of rough productions of the soil produced by the aid of Hesiod's plough became every day smaller because of the international rivalry, and the imports always greater than the exports, the public taxes have increased in a very disproportioned degree ; so the economical state of the citizens in time became worse, and the public debt has arrived at an astounding point. It is evident therefore that to such a miserable condition of the citizens the internal enemy owes his triumphs, and the last war accomplished the work of devastation. Now the great part of the actually innocent Greek people is sentenced to labor during all their lives to atone the faults of their politicians.

The new oak fell, but its roots are not dried. It will revive, but there must be prepared an army selected from the new generation to protect and cultivate it ; and for the preparation of such an army the help of Philellenes is imperative.

The requisite help for this great purpose consists not in other means than in the establishment of two private schools as models ; one for boys and one for girls from 6—13 years of age, inclusive, like the American System.

French and Italians have shown great interest in establishing with, great expense, such schools, and there are many in different towns of Greece, but they have neither brought or will bring the desired results, because they lack the ingredients of the American system.

Americans, who, as is said, find highest delight in delving, now by book now by spade, into the marvelous life of the Greek people of old, and in many important excavations for the study of the art, will feel more delight if in their solicitude for the education of the Greek youth they have contributed to the creation of artists equal to the ancients, and Greek citizens capable of defeating the internal enemy of their

Fatherland, and obtaining its substantial independence, liberty, and a return of its ancient glory and power.

If such a hope will be realized, I do not doubt but that the dear Americans will see in a short time the fruits of their noble efforts, and with brotherly love will sing amidst their songs on Thanksgiving Day, the renowned cosmopolitan Greek poem :

« Ἀπ' τὰ κόκκαλα βγαλμένη
Τῶν Ἑλλήνων τὰ τερά
Καὶ σὰν πρῶτ' ἀνδρειωμένη
Χαῖρ' ὦ χάρτε ἐλευθερία ».

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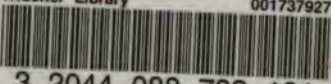
What Americans may in the future sing on Thanksgiving Day.



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